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two things are radically and essentially different. We might as well propose that food should be substituted for water to relieve thirst; and that, too, after assuming at the outset that no thirst exists. Morality, or the endeavor to do good and avoid evil, is generally, in practice, recognized as something wholly distinct from the religious sentiment, and we never confound, for a moment, the religious with the moral character in our friends or acquaintances, though, of course, they are frequently united in the same persons. We do not mean to question the fact, provided religion dies out from the world, that morality is the only sentiment left on which to base any scheme of life. This is undoubtedly true, but it does not seem to us that this is what Dr. Adler looks forward to. He rather regards morality as a new and higher form of religion, which will bring to its support most of those feelings and aspirations which religion now rests upon. This is almost *ex vi termini* impossible. We cordially advise all those who are interested in these deeply-important topics to examine Dr. Adler's lectures whether agreeing with him or not. No one can read the book without being interested and improved by it, as the author brings to the discussion ripe scholarship, keen interest, and warm sympathy.

- 9.—*Field-Paths and Green Lanes.* Being Country-Walks chiefly in Surrey and Sussex. By LOUIS J. JENNINGS. Illustrated with Sketches by J. W. Whympers. New York: D. Appleton & Co. 1878. 12mo, pp. xiv.—293.

WALKING, as Mr. Jennings truly says in his preface, is the best of all known means of getting from one place to another—provided the country in which the traveling is to be done is an interesting one. We confess to agreeing with him much less in the advice he gives on another point—that care should be taken to avoid all companions save a hand-book and a pocket-compass. To our minds, half the pleasure of country-walking depends on having a sympathetic and congenial companion. Walking alone is better, perhaps, than not walking at all; but walking with a companion whose society is agreeable is simply the highest form of combined mental and physical enjoyment that it is possible to get.

Mr. Jennings is a writer perhaps better known in this country than in England, and his style is well adapted to a guide-book of this sort—which aims not at an exhaustive catalogue of routes and objects of interest to the tourist, but at bringing to the notice of

worn and jaded "cits" little rambles in the country within easy reach of London, with a running account of the country, and talks with the inhabitants, illustrating their peculiarities. The introduction of conversation serves to relieve the otherwise necessarily monotonous character of the descriptive writing, and to make the places seem more full of life and more natural than they otherwise would. Without being very original, or very different from a good many other books, Mr. Jennings's volume is entertaining, and contains a great deal of information which those for whom it is intended will find really valuable.

- 10.—*Popular Astronomy*. By SIMON NEWCOMB, LL. D., Professor U. S. Naval Observatory. With One Hundred and Twelve Engravings and Five Maps of the Stars. New York: Harper & Brothers. 1878. 8vo, pp. xvi.-566.

PROF. NEWCOMB has undertaken to popularize the subject of astronomy in a manner which, we believe, has never been attempted before—by an historical method of study. The book being intended for persons who are not mathematicians, he has conceived the idea that the best way to make astronomical science intelligible is to follow, with the individual, the path which the world as a whole has followed, familiarizing him first with the simple facts relating to the heavenly bodies, observable by a totally ignorant person or a child, and thence deducing the astronomical system, which at first seems to explain them; then proceeding to examine the changes and modifications of this system, which a knowledge of the spherical form of the earth makes necessary; then gradually taking in more and more until we reach the modern conception of the solar system and the universe. In this order we do not, at the outset, know anything about Kepler's laws, or the attraction of gravitation. We begin the study as the shepherd kings of Chaldea may be supposed to have begun it; and, gradually bringing to our aid step by step the stores of knowledge and generalization that have been accumulated since their time, we prepare our mind exactly as the mind of the human race was prepared for each new discovery—by what has gone before. This system has the great advantage of acquainting us at one and the same time with the science and with the history of its development, and shows us, what most people have a very faint conception of—that, since the earliest times, no important discovery in it has been made even by Newton himself, without the